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[The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for quotations which may be inserted from other journals. The object of the REPORTER is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.]

Annual Meeting of the Society.

THE Annual General Meeting of Subscribers was held at the Society's Offices, on Friday afternoon, June 12th. Sir T. Fowell Buxton, President of the Society, occupied the chair, and amongst those present were the Bishop of Hereford, Mr. H. Pike Pease, M.P., Mr. Henry Gurney, Dr. R. W. Felkin, Mr. F. W. Fox, Mr. W. Carey Morgan, Mr. Edward Grubb, Mr. Theodore Burt, and the Secretary.

The Secretary announced that letters of regret for non-attendance had been received from Lord Overton, Sir Charles Warren, Sir W. Lee-Warner, K.C.S.I., Mr. J. W. Wilson, M.P., Mr. Alfred Emmott, M.P., and several members of the Committee.

The CHAIRMAN said that he hoped and believed, although they were but a small company that afternoon, that there was no great falling-off in the interest which had always been felt in the anti-slavery cause. He feared there was no denying the fact that it was more difficult to arouse interest than it used to be, and that not altogether because the present generation were less anxious to serve their fellow creatures, but in a great measure because there were such a vast number of claims upon their attention. If they looked at the interests of Africa alone—and whenever they considered slavery and the slave-trade they always turned to Africa—they found that there were a great number of separate societies, all based upon the desire to serve the natives of Africa in one way or another, and each was supported by earnest and zealous members. That tended to dissipate and weaken the force which might be exercised if there were more union, but there was not less interest in the work as a whole. There were now very few left who remembered the early thirties, when the battle of emancipation was being fought throughout the country and in Parliament, but there was one who had long supported that Society who did intimately remember that period—the Dowager Lady Buxton—and she wished him to express her sympathy with the work of the Society, and had promised a donation of £10 towards its funds. They were not less convinced than their predecessors that slavery did lead to unmeasured cruelties, outrages, and violence, and that, while it was bad for the slaves themselves, it also had a deteriorating effect upon, and was unutterably bad for the

slave-owners. They had an object lesson in regard to that in the news which came from time to time as to the state of things in the Southern States of America.

During the past year the Committee had had their attention called to different parts of the world. The speaker referred first to the East Coast of Africa, and particularly the island of Pemba, where great good was being done by the operations of certain members of the Society of Friends, who were working plantations, employing labour, and paying fair wages, and thus helping to raise the population around them. He hoped that every blessing would continue to attend their labours. In regard to the ten-mile coast strip of British East Africa, they were told, and they had convincing evidence of it, that something like nine-tenths of the natives now held in slavery were illegally held. He thought they had a right to expect that the British officials should not evade the law, against the interests of the natives. These men had, it was true, many difficulties to contend with, and patience was doubtless necessary, but at the same time we ought never to be patient with officials who actually justified slavery, and who spoke of it as a good thing in itself. Another question which they had had to face was the possibility of enforced labour in the colonies of South Africa. That had been largely dealt with at the meeting lately convened by the Anti-Slavery Society and the Aborigines Protection Society. It was necessarily difficult to draw a definite line between the operations of these two Societies, and he thought that was a time when it was eminently right that they should pull together. That meeting indicated that there was a very strong feeling in the country, and he thought it did something to stimulate the feeling against any risk of enforced labour in South Africa. There were difficulties, although he thought that the mine-owners had created some of the difficulties themselves, but their business was to assert strongly that neither the mines nor any form of industrial operations under British rule should be conducted by slave-labour. In regard to Angola in Portuguese West Africa they had very sorrowful tidings, and it was a matter for regret that slavery still existed there to such an extent. But perhaps more serious were the accounts they were frequently hearing of the conduct of affairs in the Congo Free State. There could be no doubt that the conditions under which the Congo State was founded, and which were agreed to by the King of the Belgians and the Belgian Government, were being violated. He hoped that the responsibility rested with the agents on the spot, and that when attention was called to it, the authorities would bring greater pressure to bear upon them to put an end to the shameful condition of things. In concluding, the Chairman moved the adoption of the Report for 1902, and the election of the Treasurer, Secretary and Committee for the ensuing year.

MR. H. PIKE PEASE, M.P., in seconding the resolution, said it was with great pleasure that he came to take a small part in that meeting. Referring to the very important question of the labour market in the Transvaal, he was glad that the Society had taken it up, for he thought it was absolutely necessary that

they should make a firm stand with regard to native labour. Of course it was but natural that those persons who owned mines in the Transvaal should wish in every way possible to encourage the supply of native labour. Mr. Chamberlain had said in the House of Commons that it was quite impossible to work the low-grade mines in the Transvaal if natives were not obtained in very large quantities. Any one who had experience of the Colonies knew that those mines could not be worked unless a low rate of wages obtained in them. They must insist that if the natives were to work in the mines they should work under good conditions, and it could not be denied that the conditions in the Transvaal were at present very far from good. The native did not mind hard work—and it must be admitted that the life in the mines was a very hard one—but he did not like to give up for the greater part of the day the light of heaven and work underground. They had been told by the Government authorities that it was quite wrong to suppose that any compulsion would be put upon the native in regard to labour. But recently statements had been made before the Industrial Commission at Johannesburg and by the Johannesburg Association of Mine Owners, which went a great deal further than any Government could ever go. These statements were to the effect that practically there should be compulsion. It was contended that taxes should be put upon the native so as to compel him to earn money to pay them by going into the mines. Considering the advantages which the native would enjoy under British rule, he ought certainly to pay some taxes, but the British Government should not put more taxes upon the native than those which a British white subject had to pay. He thought societies such as the Anti-Slavery Society should do what they could to see that the natives were not overtaxed.

Mr. Pease then referred to the question of compulsory native labour in Fiji. The Fijian Islands had been a British Colony since 1874, and, as far as he could judge, there was reason to believe that real slavery was now existing there. He sincerely hoped that that Society would do what it could to prevent such a state of things from continuing. If he could be of any service in Parliament he would be only too pleased to place himself at the disposal of the Society (cheers). He was pleased to see that Anti-Slavery Societies were springing up in other countries. He believed that was owing to the vigour of that Society, and he hoped its work would be carried on with increased vigour in the future. The resolution that the Report be adopted and that the Officers and Committee be re-elected was unanimously agreed to.

The BISHOP OF HEREFORD then moved the following resolution :—

“That this meeting affirms its conviction of the continuing need for the constant and watchful efforts of the Society against the dangers of slave-trading and slavery, as well as of forced labour and the oppressive exploitation of the natives of Africa.”

He moved this resolution not because it needed any advocacy or because he had any special claim to address them upon that subject, but because he

desired to show his admiration and respect for the workers who gave so much of their time and influence to the beneficent work of that Society. There were many reasons why they should press upon the public the arguments for the suppression of slavery. He wished he could think that all sections of the English nation felt as they ought to feel, that the primary duty of every civilized people towards the uncivilized was to take care in all their relations with them to elevate and protect them. The civilized were, as a rule, the strong, and the uncivilized the weak, and it must be admitted to be a rudimentary duty for the strong to protect and help forward the weak, and not to use them for their own selfish ends. Any form of civilization, by whatever fine name they might call it, which was devoid of that humanitarian element, was a civilization based (as he feared some European civilizations were based) upon a spirit of greed, and was a spurious thing. It was one of their primary duties as Christian Englishmen to protest against all the results of that spurious civilization in distant parts of the world. They could not but feel that there were a great many present dangers; one great and general danger to the proper treatment of the inferior and native races came from the class of persons called concessionaires. These people managed to acquire great power and influence through concessions, and working underground as they often did, they seemed to act without any human conscience whatever. We saw in different parts of the world a policy growing up, which on examination was found to be an absolutely selfish, unscrupulous and merciless policy. Then, again, the individual trader was very often an adventurer of a low type. There had been many cases where individual traders had exerted a destructive and demoralizing influence in the country to which they had gone. There was great need for the watchfulness which was suggested in the resolution. The Bishop confessed his own feeling to be that we were suffering a good deal from apathy at the present time. He hoped the Chairman was right in feeling that the English people were as keen as they ever were, if only they could be properly inspired and informed, in favour of freedom for all God's creatures. But he saw many signs of a general apathy in Western Europe. The great Governments seemed to be possessed by apathy with regard to the highest moral considerations, otherwise it would be impossible for the phenomenal atrocities which they read about in the Balkan Peninsula, and other parts of the world, to go on. It was not only that the Governments were apathetic, but, he could not but think, even in our own country there was much apathy in regard to suffering humanity, and the freedom and treatment of inferior races. He was, therefore, the more grateful when he thought of the operations of that Society. There was still another danger of which they had lately become conscious, especially in considering the position of affairs in South Africa. This was what he could only describe as a sort of evasive hypocrisy. Persons of influence and authority, both in South Africa and at home, were constantly reminding them that *of course* as English people they could not allow any slavery in the Empire. That they took as an

axiom of English freedom laid down by the noble men who founded that Society. There must be no slavery, of course, under the British flag, but a great many mining magnates and other persons of influence in South Africa said that the natives—coolies and others—ought to be taught the “dignity of labour”; the natives must be made to feel it their duty to work, and to this end they must be taxed, so that abundant and cheap labour might be forthcoming. Accordingly they proposed the hut tax, labour taxes, and so on. Those things required very careful watching, for those who held to the English principles of justice and freedom could not be party to taxing the natives in any way in which they would not tax the white races. They had, of course, every right to make them bear their due share of the cost of good government, but they surely had no right to tax them and drive them into the mines in order that they might work for low wages. He felt still more strongly when he heard the suggestions made by the same class of people as to the necessity for putting down polygamy among the natives. It was strange to see such men moved with a new enthusiasm for that sort of missionary enterprise, and we could feel nothing but repugnance when we heard of such hypocritical enthusiasm. That kind of evasive hypocrisy to which he had referred was perhaps the most insidious of all the dangers which that Society had to contend with at the present time. “There must be no slavery—but we must induce the natives to labour.” “We cannot have forced labour, of course, but we must bring considerations to bear upon the natives that will induce them to labour.” They had to be on their guard in regard to statements like that. The natives were the original occupiers of the country, and therefore they should have the opportunity of learning all the elements of Christian civilization on their own land under the conditions to which they were accustomed. In bringing them into new conditions they were almost certain to bring them into close and often disastrous contact with some of the worst sides of European life. That principle had been well expressed in what Mr. Fox Bourne had written on the subject of forced labour in South Africa. In dealing first with the duty of the English Government towards the natives in South Africa, he said that it had to act as the guardian, the educator and the uplifter of our weaker brethren in our great Empire. If it was to do that, as Sir Charles Warren had pointed out, it was the duty of the Government to take care that large and adequate territories were reserved for the natives, so that they might rise to a higher civilization within their own reserved territory, and not be made practically slaves by those who were exploiting the country so as to carry off its mineral wealth. They had been reminded that the low grade mines could not be worked unless they obtained abundant and cheap native labour. But was there any pressing necessity that these low grade mines should be worked? He could not conceive why it should not be left to another generation to find out a better way of working them. What we had to think of was our duty as civilized and Christian Englishmen to take care that all

who lived under our flag should live under free, equal and wholesome conditions. He would end by again quoting from Mr. Fox Bourne, who said that it was the duty of the successors of Clarkson, Wilberforce and the other noble men who were in the thick of the fight in the country and in Parliament against slavery and the slave trade more than seventy years ago, to do their utmost now "to prevent the setting up of a new slave trade and a new slavery under new and specious names." (Cheers.)

MR. THEODORE BURTT, in seconding the resolution, dealt with the condition of slavery in the island of Pemba, where he had been working for six and a half years in connection with the Friends' Industrial Mission. He had frequently been asked since he had been in England how many slaves there were in Pemba still unfreed. No census had been taken, and it was therefore extremely difficult to come to a definite conclusion, but, according to the figures given to him by the officials who were likely to know, there were still about twenty thousand slaves unfreed. It was just over six years since the decree was signed by the Sultan of Zanzibar abolishing the legal status of slavery. During the years that decree had been in operation he believed that about five thousand slaves had up till now been freed by the Court. A considerable number of slaves had been freed by their masters, but he believed most of them were old slaves who were practically worth nothing. Where Arab masters had freed their slaves he had often heard of them obtaining some benefit for so doing. In the last official White Book which had been issued in regard to slavery in Zanzibar there were certain statements which he and others had had to refute. It was stated there that up to the end of 1901 about five thousand slaves had been freed. He had communicated with the Consul and Vice-Consul at Zanzibar in regard to that, pointing out that he thought they had overstated the number. The matter was gone into, and it was admitted that the figures were incorrect, the officials having counted seven hundred children who had been born to slaves who were free. It had also been stated in the White Book that two hundred and fifty-five slaves had been freed in Pemba during the year 1901. That number was very small, and it was only natural that people should want to know why so few slaves were freed now. During the first years after the signing of the decree the slaves applied for their freedom in much larger numbers. But one of the effects of the decree for the abolition of the status of slavery had been that the masters treated their slaves very much more humanely than they did before. An Arab was now afraid to ill-treat a slave, for if he did so the slave could appeal to the Court, the master was punished, and the slave became free. A master also found that if several slaves went away he was left without any labourers at all, for others would not be willing to come and work for him because he had a bad name. Then, again, in the early years a great many slaves, suffering from cruelty, and who were unhappy in their positions, went away to the Court and obtained their freedom, and then perhaps engaged themselves to other masters who would treat them better. This led to other slaves becoming

discontented and wishing for a change of residence, and they also applied to the Court for freedom. Still there were many genuine cases where slaves longed to be free altogether from the trammels of slavery, and so applied to the Court for redress. There were many difficulties which from the first were placed in the way of slaves obtaining their freedom, but one by one the hindrances were being removed, except the hindrance which now existed from the working of the contract system, which the Court seemed determined to enforce. Mr. Burt explained in some detail the working of the contract system, and pointed out that in his opinion it was bad for the country, bad for the masters, and bad for the workmen. Turning to the work of the Friends' Industrial Mission, he said that on their plantation at Banani they were employing the people at a regular daily wage. Although it was only a very small wage they found the plan worked very smoothly. When a man did not do a good day's work he did not get his pay; but their experience on their Mission plantation had been that it was infinitely better to pay the people a respectable wage, and so get them to do a respectable day's work. In regard to the present condition of the island, it had been stated in the recent White Paper that immorality and a great many other evils had increased since they had been trying to bring about the abolition of slavery. His own experience had been that the island was in a far better condition than it was six years ago. The people worked better. They were more peaceable. There was less of cruelty and barbarity, and in every way the position was improved. A great deal had been said in regard to the uncomfortable position that the missionaries occupied in their relations with the officials. There had certainly in time past been a good deal of friction, but that had passed away. The Government officials and the missionaries were now working more harmoniously than they had ever done before. (Cheers.)

MR. M. Z. STOBER, in a brief speech, supported the resolution. He had on a previous occasion stated that it could not be denied that slavery, to an extent that would hardly be believed in this country, was going on in Angola and on the island of San Thomé in Portuguese West Africa. Since that time he had had the opportunity of visiting Portugal and of laying the matter before the officials in that country. Naturally he found them quite unwilling to accept the facts which he had brought before them, but before he left he thought he had convinced them of the iniquity of the slave traffic, and he was hopeful of action being taken. It had been the custom of the officers in charge of different districts to receive money payments from the traders for the privilege of being able to raid the districts and to carry off the people into slavery. He had appealed to the Colonial Minister in Portugal, who at first was indignant, and refused to believe his statements. After a time he became more friendly, and admitted that he had known all that he (Mr. Stober) had told him, and informed him that he had just punished twenty-five of the officers who had allowed their districts to be raided by the traders. Mr. Stober said that on the eve of his return to Angola he wished to appeal for the co-operation of all Christian men and women

in the work of suppressing slavery. The missionaries did not desire to be relieved of their burdens, but they desired that their friends at home should share the responsibility with them of seeking to bring enlightenment to the people on whose behalf they laboured. (Cheers.)

The resolution was unanimously carried, and the meeting closed with a vote of thanks to the Chairman, proposed by Mr. F. W. Fox, and seconded by Mr. W. Carey Morgan.

Forced Labour in Angola.

REFERENCE was made in the last number of the *Reporter* to the accounts which had appeared in the Portuguese Press of trials held in Angola in connection with the revolt of the natives last year. We have since received a translation of some paragraphs which appeared in the newspaper *O Seculo* in March, reporting the trial before a Council of War at Benguella of persons incriminated in the revolt of Bailundo, a tribal town and district about 150 miles north-east of Benguella. The names of the men convicted are given, and also the sentences, which were for terms of from five to ten years' transportation, and fines, inflicted for such offences as capturing free men, acts of violence against liberty, and for robbery. Eighteen of the accused still remained to be tried for similar offences, for embezzlement and abuse of authority, and for connivance at and traffic in slaving. The accused included officers in the army and navy, and merchants.

Mr. M. Z. Stober has described his visit to Portugal on behalf of the natives of Angola in the *Angola Missionary Magazine* in the following terms:—

"In Lisbon, we found the people, naturally, most unwilling to believe the sad picture could possibly be true which we drew, of the poor slaves' condition of bondage, ignorance and sin in their Colonies.

"Several articles, however, appeared in their press, from Angola, written by Portuguese. The writers themselves appear to have recoiled at the brutal treatment and oppression shown towards the poor slaves in that land. They showed that, not only are these poor creatures captured by violence, but that Government agents assist the slave-dealers to secure their prey, and that most fiendish cruelty is devised, to keep in subjection these poor human beings captive on the plantations.

"We were pressing invited to show our lantern views, and speak about Angola. These meetings were largely attended, and deep interest shown. Many confessed to feelings of deepest sorrow at their past ignorance of these evils existing in their possessions, and very feelingly gave assurances, in response to my appeals, for prayer and interest for our poor people."

Mr. Stober goes on to refer to the efforts which he made to bring before the authorities, the state of affairs in Angola, and to the power which is possessed by the class interested in keeping up a supply of labour for that colony, in connection with which he remarks:—

"New regulations concerning the enrolment and treatment of the natives have been issued. No measures could be more imperatively called for, and it will be a gratifying prospect for the friends of humanity, who have regarded with

disquietude the abject condition of the poor natives in Angola and San Thomé, that this property in our fellow-creatures shall speedily pass away. It cannot be too earnestly hoped that the Côrtes, in examining the past evil system of recruiting natives, which was only the slave-trade in disguise, though for respectability termed 'Contract labour' or 'Serviçaes,' may energetically give proof of the sincerity of Portugal to suppress the traffic in slaves in every form, and of her desire to deal with the natives of her vast African possessions on the truest principles of humanity and justice."

A missionary who has been in Angola since 1888 writes to us from the interior of the province of Benguella that there has been perhaps less cruelty and slavery in his neighbourhood than elsewhere in the province, but that there have been marked changes for the worse in the last few years. He writes—

"When we first came there were but two or three whites, besides missionaries, in Bailundo and Bihé. Since then great changes have taken place in these parts.

At that time the form of slavery was comparatively very mild—a sort of domestic slavery with little interior slave trade and little selling to the coast. Of late, the past three or four years, a great many Portuguese traders have come in, one or more settling in nearly every group of villages, and their principal trade has been rum and slaves.

"You were not misinformed when you were told that the outbreak of about a year ago in these parts was caused by the cruelty of the traders. The people were merely driven to desperation."

The writer gives several examples of cruel exactions on the natives by white traders, who avenge the loss of goods or damage done to them by selling the native carriers into slavery, and in the case of slaves running away, more slaves are demanded, and the value of the loss made up many times over by the goods extorted as a penalty. The officials at the forts appear to have but little power of exerting their authority to repress these exactions.

"One thing that roused the people perhaps more than anything else was the tying up of the chiefs and headmen of the villages on any kind of charge, and demanding large redemption. It was the seizing of the chief of Bailundo and some of the old men, councillors, that precipitated the revolt last year. There was consternation among the whites; they fled to the forts or to the coast. A few were seized and kept in chains by the native war-party. Missionaries, American and English and French Catholics, were entirely unmolested. It was the constant reiteration of the chiefs, 'We have nothing against the missionaries. It is rum and oppression that we are tired of.' The district was put under martial law, and an order issued that no more slaves were to be bought. They also prohibited the interior slave trade, and the shipping from the coast. Whether the latter has been revived I cannot say. The consumption of rum has increased enormously since we first came. Not only the amount brought in from the coast, but the amount of stills is constantly increasing The result is that it is debauching the natives, utterly ruining them. They are getting crazy for rum. I know of a case where a man sold his own son for a keg of rum. Rum is working dreadful havoc, especially among the chiefs. Of course the traders all encourage it.

"Just now we missionaries are under suspicion—unjustly, however. Some

cannot but believe but that we had something to do with the late uprising. Missionaries have been accused of being the cause of the rebellion, without so much as a shadow of proof. I am glad to say that I think none in high authority have any such suspicion."

South African Native Labour.

It has been announced from Lake Nyasa that the representative of the Rand Chamber of Mines found no difficulty in recruiting a thousand natives for the mines, and that a further thousand have offered to go, attracted by the high rate of wages. The first batch of 350 native "boys" reached Johannesburg from Central Africa about the middle of June. The *Standard* correspondent who reported their arrival added that if the climate agreed with them, 200,000 more labourers would be available from the same territory, but it was feared that a tendency to pneumonia might prevent their usefulness.

A general meeting of Europeans resident in British Central Africa was held at Blantyre on the 25th April to consider the system of recruiting native labour in the Protectorate, when the policy was condemned by a very large majority. The Rev. Dr. Hetherwick, of the Blantyre Mission, has sent us a copy of the Mission journal, which contains reports of two of the speeches delivered on that occasion. The Joint Manager of the African Lakes Corporation, speaking from a commercial point of view, stated his opinion that if the demands of the Rand were granted it would spell ruin for the industries of the Protectorate; further, that the "boys" would not go without pressure, those who had previously been to work in the Mines having brought back an unfavourable report. Another speaker, a medical man, based his opposition to the recruiting project on the ground that the natives of British Central Africa are "not yet sufficiently trained in habits of work and the care of their own bodies" to undergo labour in the mines, not being able to endure the continuous work, or the exposure involved; the dietetic and climatic conditions will be against them, and those who return to their own country are likely to introduce serious lung and other diseases.

The Rev. Brownlee Ross, a Scotch Free Church Missionary of long experience in South African native affairs, has written a letter to the Press in which he makes some noteworthy statements about the natives of the Trans-Kei district, the largest native reserve in Cape Colony. Only three per cent. of the men are polygamists, cases of cruelty to wives or children are extremely rare, and 75 per cent. of the able-bodied men go out to work from year to year. Mr. Ross sums up his conclusions as follows:—

"The normal working—without 'gentle inducements to learn the value of labour' and 'the exercise of paternal authority to teach them the dignity of labour'—of advancing civilization, Christianity, and education, will soon turn them into one of the finest bodies of small peasant proprietors in the Empire. If, on the other hand, they are to be exploited in the interests of cheap labour for the South African mine-owner, it is certain that sooner or later we shall have on our hands a debased and debauched mass of savages that will be one

of the most degraded and dangerous masses of lapsed humanity under the sun. The last statement is strong. It is supported by the following very significant facts. Hundreds of native men, heathen as well as Christian, will not send their sons to the mines unless they can get an older man of tried character to take charge of them while there. They say, 'These young men going to the mines is a sad necessity. They leave us respectable and respected men. They often come back mere rags, drunkards, and worse.' If a young man stays away more than a year his parents regard him as next door to lapsed and lost."

At the Anniversary Meeting of the Universities' Mission to Central Africa, Canon Scott Holland referred to this question as it affected the Mission. He said :

"The labour in our Mission is affected, of course, by what is happening down in the south. Here we have our people likely to be withdrawn from the Likoma District for labour purposes in South Africa, for gold and diamonds, we fear. You will see how strongly the report speaks of this matter. We as a nation, of course, go there to bring the blessings, we say, of civilization to the Africans, but the blessings, I always think, of civilization are very much discounted when they come in the form of diamonds and gold; the blessings of civilization are very little found at the bottom of a mine, in taking up gold or washing out diamonds. Let us think what we mean to do. We have always spoken of the great Christ-life entering into the life of the people there, transfiguring it and lifting it up, and we believe we are carrying that germinal seed into the life of those people which will bring them up to the industrial level even of ourselves, and teach them the dignity of work. The natural life that is there we are responsible for uplifting. But it is another thing to take 1,000 men out of their natural surroundings and carry them far away to South Africa, and put them there to work according to the latest stages of our own industrial life—of which we are not very proud—in our diamond mines; to force them suddenly down into the last and uppermost stages that industrial life has reached, thus placing them outside of their own natural conditions of life. You will not be surprised, therefore, that the report uses the language it does. We put the native first, and the mines of South Africa second, and we protest against this forcible despatch of native labour from one part of the country to another. We protest on the ground that it is against the welfare, spiritual, moral, and temporal, of the natives. We are here to see that the condition of the natives of British Central Africa shall not be made worse, as it would be, on their return after twelve months in the south."

Sir Harry Johnston, speaking at a recent meeting of the African Society (founded two years ago in memory of the late Miss Kingsley) of the problems connected with Africa which the Society might profitably investigate, thus referred to the Native Labour question :—

A careful study of the Labour question, he declared, might serve to show that the negro was never averse to work if he was assured of a fair wage; that given his desire for work he had quite enough to do in his own country without going far afield in search of employment—or that, on the other hand, when all local demands for paid labour had been fairly met, there was still a surplus of enterprising young men who might be assisted and encouraged to leave home for a few years to work in other parts of Africa where labour was more in demand and was better paid, so that on their return they might have the capital with which to develop their own agriculture and industries.

The East Africa Protectorate.

PARLIAMENTARY PAPER.*

THE Report of H.M. Commissioner, Sir Charles Eliot, issued as a White Paper in June, is an attractively-written and very readable document, in which he describes in interesting style the character of that vast country and its scattered populations, its physical features and resources, its administration, and its capabilities and prospects for the future.

The most notable change which has been made in administration since Sir Charles Eliot's last report was published in August, 1901, is a large addition of territory on the west, which formerly belonged to the Uganda Protectorate. In April, 1902, all the territory east of Lake Victoria was transferred to the East Africa Protectorate, in order that the whole of the country traversed by the so-called Uganda Railway should be in one protectorate, and under the same administration. The Protectorate now consists of seven provinces, of each of which the Commissioner gives some account, while beyond them to the north lie considerable districts, of which little is known, and where there is as yet no effective administration. He describes the geography of the interior by following the course of the Uganda Railway, and finds much to admire in the scenery, the climate, and the fertility of the country,—much also to commend it for colonization by Europeans. This statement about an equatorial region Sir Charles Eliot admits will naturally provoke incredulity, but his commendation is based on his own personal experience, which has led to the conviction that Europeans can live and thrive practically anywhere in the Highlands.

The Commissioner opens his Report by an explanatory reference to the names of African Protectorates which is by no means unneeded, for confusion as to the different British possessions in East and Central Africa is extremely common.

"The name East Africa Protectorate, and still more the common abbreviation East Africa, are somewhat misleading, since they suggest not so much a definite political division as a general geographical designation for British possessions on the East Coast, and I have noticed that, though everyone has heard of Uganda, many educated people have extremely hazy ideas as to British East Africa. As the received designations of the African Protectorates administered by the Foreign Office present many pitfalls to the unwary, it may not be amiss to warn some of my readers that British Central Africa is not central but southern, and conterminous with the British possessions in South Africa; that the Uganda Protectorate, which deserves the name of Central better than any other, comprises our Equatorial possessions to the North and West of Lake Victoria; that the Uganda Railway is not in Uganda at all, but lies exclusively within the East Africa Protectorate, which it traverses from the sea to Lake Victoria; and that the Somaliland Protectorate is on the Gulf of Aden, and has nothing to do with the country of the Somalis who are several times mentioned in this Report."

The Report generally is marked by a highly optimistic tone; the past history of the Protectorate, to which Sir C. Eliot refers as "the triumphant accomplish-

*Africa, No. 6, 1903.

ment of the great work of humanity," its present condition, and its future prospects alike call forth expressions of his satisfaction and hopeful anticipation.

We cannot help thinking that in his remarks on slavery, the Commissioner allows his optimism to carry him too far, and to present us with a picture much too highly coloured. In his last published Report, Sir C. Eliot made the wide statement that slavery exists "neither in theory nor practice in any part of the Protectorate except in the coast-strip," and he practically repeats this assurance now. It will be remembered that Bishop Tucker has stated his belief that so confident a generalization as to a territory so immense, so recently brought under British influence, large tracts of which are as yet so little known, where the natives have from time immemorial been accustomed to the habits of slavery, and Europeans form but a handful of the population, cannot be justified. The Bishop stated last year that he was convinced that the buying and selling of slaves was far from extinct in the inland territories, and that "nothing but a miracle" could have put an end to slavery throughout the Protectorate. Sir Charles Eliot himself more than once refers in this very Report to outlying parts of the provinces of the Protectorate as insufficiently known, while he speaks of the territory in the north and north-west as "practically unexplored," and "very imperfectly known." He gives it as his opinion that the countries to the north of Earingo and Mount Elgon, as well as the more distant parts of Tanaland and Jubaland, should be left alone for the present, while means should be taken to extend and consolidate British influence and effective administration to the west in the Kenya and Kisumu Provinces. On the Commissioner's own showing therefore, it would seem most difficult to take as literally exact his very explicit and confident statements on the subject of slavery, though we fully recognize the value of the work which has been done to put down slave raiding, and the important fact that except in the ten-mile strip there is no recognition by the Government of the relation of master and slave. It is greatly to be wished that this unfortunate exception for which Sir Charles Eliot apologizes in the following passage could even now be done away with:—

SLAVERY.*

"I have little to add to what I have said on slavery in previous Reports, but the interest attaching to the subject perhaps justifies a recapitulation of the chief features in the present position. In the enormously greater part of the Protectorate slavery is as absolutely non-existent, theoretically and practically, as in any British Colony. There are no slaves among the native African tribes. It is true that, according to the ideas of many tribes, women and minors are the property of the head of the family, but the law would under no circumstances admit his right to sell his relations; and, though the dowry is an important part of the marriage contract (as in many other countries), it is the custom to ask for the consent of the girl. In the 10-mile strip on certain parts of the coast, known as the Sultan's dominions, domestic slavery is to a certain extent recognized. The sale and purchase of slaves and all forms of slave trading are absolutely prohibited, and no one born after the 1st August, 1890, can be a slave. But

* An additional Report on Slavery and Free Labour in the Protectorate (Africa No. 8, 1903) is just issued, and will be dealt with in the next *Reporter*.—Ed.

if a master and a slave born before that day appear before a Court, the Courts of the Coast will recognize the possibility of this relation of master and slave, and inquire into its validity, instead of setting it aside as a legal impossibility, which would be done in the interior. I have never hesitated to publicly express my regret at this recognition of slavery, but it must be remembered that two principles are involved, namely, the freedom of the individual in British or quasi-British possessions and the sanctity of British promises. Now when we first occupied the Coast we promised the Arabs to respect the institutions of Mahomedanism, including domestic slavery. There would be no excuse for making such a promise now, but in those days the Sultan's dominions on the Coast were really an Arab possession just as much as the Island of Zanzibar. Our Representatives were merely Consuls, who exerted what influence they could. All this has now been changed; the Coast, particularly Mombasa, is, for all practical purposes, a British Colony, but, theoretically, it is still part of the Sultan's dominions, and we cannot legally alter our promises.

"I do not think that, in practice, the evils arising from the present systems are great. The number of nominal slaves is no doubt considerable—that is to say, the number of people who call the Arab 'Master,' or 'Father,' visit him occasionally, and expect him to feed them if they are out of work. In and near Mombasa there are no real slaves. In Malindi and Lamu there are, no doubt, many large slave-holding domestic establishments, but even there I doubt if there are many slaves who desire freedom and are unable to obtain it. The majority are in- and out-of-door servants, who would regard a severance of their relations with their masters much as a European servant would regard the loss of a place. If a master is proved to be guilty of cruelty, not only the slaves who complain but all his slaves are liberated, and it very rarely happens that a slave enters a British Court without leaving it as a free man.

"One hundred and five slaves have been manumitted in the year under review, and there have been no prosecutions for cruelty."

We quote also as bearing on the same subject the Commissioner's concluding observations, which he offers by way of reply to the questions which he says are naturally always asked in regard to British East Africa, viz.: Is all this expenditure worth while? What has really been accomplished? What are the solid hopes of progress?

PHILANTHROPY AND POLITICS.

"Modern East Africa is the greatest philanthropic achievement of the later nineteenth century. Perhaps philanthropy and politics ought to be kept separate; perhaps political philanthropy is never quite disinterested; but when a Government can point to the triumphant accomplishment of the great work of humanity there is no reason why it should not receive due recognition. It is only a few years ago since East Africa was nothing but a human hunting-ground where the hunters did not even take ordinary precautions for preserving the game. On the coast the Arab Chiefs required two children out of every three from the neighbouring tribes as slaves; Arab caravans ravaged the interior and carried off the population of whole villages, of whom a terribly small proportion reached the coast alive as slaves for exportation. The native tribes warred with one another in order to get slaves to sell to the Arabs, and this picture of slavery

and bloodshed was chiefly diversified by interludes of terrible famine. How great is the difference now ! A rumour that a single child has been kidnapped sends men-of-war cruising all along the coast, and the Government are much concerned at isolated murders. Famine we have still to fear, but private charity has provided a fund to meet the next outbreak, and the facility with which provisions can be transported will probably prevent future droughts from occasioning the mortality which prevailed in the past. I do not say that the natives admire our good deeds as much as we admire them ourselves ; the idea of agitating against slavery would never have occurred to their minds, and, no doubt, the pleasures of freedom are somewhat marred for the African by the regret that he cannot hold slaves. But there can be no doubt of the immense progress made in rendering the civilization of the African at least possible, and it is a progress which need occasion no regrets, for we are not destroying any old or interesting system, but simply introducing order into blank, uninteresting, brutal barbarism. Nor are the natives, I think, really averse to the change. As I have more than once pointed out in the course of this Report, it is remarkable how readily they accept our administration, and recognize that the payment of the hut tax is a fair return for protection against slave-raiders."

In regard to administration, Sir Charles Eliot states that latterly the completion of the Uganda Railway and the rapid development of the interior have "caused a change in the centre of gravity." Formerly the Protectorate was administered from Zanzibar, but now Mombasa is recognized as the seat of Government, and though the title of the Commissioner remains the same, most Zanzibar business is attended to by H.M. Consul in the island. Each of the seven provinces is in charge of a Sub-Commissioner and is divided into districts in charge of Collectors. There are 21 civil stations besides military posts at Witu, Fort Ternan, Mohoroni, and in Jubaland, which is entirely under military control.

Experience has shown that the hostility of the natives varies directly as their ignorance ; in their natural state they all think robbery and killing fine actions.

THE RESULTS OF ADMINISTRATION.

"In the northern and practically unexplored districts it is no doubt dangerous to travel without an escort sufficient for all contingencies, but wherever we have established stations we have hitherto found that the natives in the neighbourhood become peaceable and friendly, and it has rarely been necessary to resort to any display of military force. . . . It is also most desirable to establish Government stations in the commercially attractive districts before unofficial Europeans commence to frequent them. The methods of pioneers are sometimes summary, and it is beyond doubt that several tribes have become hostile to white men merely because they have been alarmed by the conduct of unscrupulous traders. But when once they understand that our object is not to raid, their obedience appears to me to be surprising. . . .

"The practical meaning of our Administration is that we stop raiding and fighting among natives, and settle all important disputes judicially ; we regulate the relations of traders, European and other, with natives, and control all sales of

land and settlements of immigrants. Natives are also encouraged to labour for wages on roads and other public works, including the Uganda Railway, and the results obtained are, on the whole, gratifying."

NATIVE TAXATION.

No difficulty is found in collecting the hut tax which is the only impost paid by the natives, and varies from two to three rupees according to the locality. It is satisfactory to learn that the natives regard it as a fair equivalent for protection against slave raiders, though the Commissioner adds that "some of the more intelligent natives of the coast see in it a sign that the Government is getting poorer, and are confirmed in this view by the fact that His Majesty's ships are now painted grey instead of white."

THE UGANDA RAILWAY.

Sir Charles Eliot records the "immense debt" which the Protectorate owes to the genius of the Chief Engineer of this line, to which are due "the importance and, one may say, the political existence of East Africa." The railway, however, does not pass through the richest parts of the East Africa Protectorate, and "does not so much open up the best districts as afford a series of points from which they are easily accessible." Owing to delays in completing the permanent western portion of the line, the trade with Uganda has been less active than was expected. The railway can only be made to pay if expenditure is not grudged for developing the countries through which it passes. The Government should assist in making experiments in live stock and irrigation.

COMPARISON WITH UGANDA.

The natives of the East Africa Protectorate cannot be compared in the stage of civilization which they have reached with those of Uganda. There the people are clothed, to some extent educated, industrious, and a majority of them are, at least nominally, Christian. "To cross the Lake," the Commissioner asserts, "is like visiting another Continent."

In the coast towns the civilization is still mainly Arabic, with an Indian element, but it does not extend far inland. The Arabs have not done much for East Africa. Their business and their power alike lay in slave-trading, and now that this is put down they have lost all importance and are incapable of progress under the new conditions.

Abuses in the Congo State.

THE feeling of indignation which has been steadily growing in this country at the prevailing régime of iniquity and oppression in Congoland, as more and more facts, since the publication of Mr. Fox Bourne's and other books on the subject, have become known to the general public, has at length come to a head. The debate which took place in the House of Commons on May 20th on Mr. Herbert Samuel's resolution may not seem to have brought about a result adequate to the gravity of the evils to which attention was called, but at least our Government has been brought to admit the responsibility of this country as one

of the signatories of the Berlin Treaty, and to promise to confer with the other signatory Powers in order to deal with the abuses prevalent in the Congo State.

Previous to the debate in Parliament the subject had come before several public bodies, such as the Free Church Council, the Baptist Union, the Chambers of Commerce, the International Union, and the Independent Labour Party, while the Aborigines Protection Society, which has been diligently following up the question of the treatment of the natives in Congoland for over seven years, held a public meeting on May 5th in Whitehall, at which the Rev. W. M. Morrison, a recently returned missionary from the Congo, described some of the scandals which had come within his own experience and that of his colleagues in the district where he had been working. (These facts had previously been drawn up by Mr. Morrison in a formal statement which was sent by the Aborigines Protection Society to Lord Lansdowne.)

At each of these meetings strong resolutions were passed condemning the policy of the Congo State, and calling upon the Government to use its influence towards bringing about the much needed reforms.

At a Conference convened by the International Union on May 6th, at which representatives of nearly all the above-named public bodies and of several societies, including the Anti-Slavery Society, were present, it was decided that a pamphlet should be drawn up summarizing "the Case against the Congo Free State," under which title a clear and cogent statement* was prepared by Mr. W. T. Stead and widely circulated, for the information of the public, in view of Mr. Samuel's motion in Parliament.

This pamphlet, which is divided into two parts, The Congo State in theory and in fact, shows in the first part how, by the provisions of the Berlin Act of 1884, with a view "to regulate the conditions most favourable to the development of trade and civilization" in West Africa for the benefit of all nations, and to further "the moral and material well-being of the native populations," it was declared that the trade of all nations should enjoy complete freedom in the Congo Basin, and that the Powers should employ all possible means to put down the slave-trade and punish slave-traders.

In the second part it is shown that these pledges have been shamelessly broken in fact; how a vast monopoly has grown up over almost the entire territory for the profit of the State and the Chartered Companies, and how the natives have been terrorized by the barbarous soldiery (*force publique*), harried, tortured and forced to labour for the purpose of supplying the Companies with rubber, with the result that much of the country which formerly was well populated is now, on the testimony of an impartial witness, "practically a howling wilderness," and natives escape by thousands into Portuguese and French territory to avoid the treatment received in the Congo districts.

In the House of Commons debate on May 20th, Lord Cranborne, in replying to the very strong case which had been put before him in the speeches

* Mowbray House, Norfolk Street, W.C. Price One Penny.

of Mr. Samuel, Sir Charles Dilke, Mr. Emmott and Sir J. Gorst, took up an unfortunately hesitating position, and appeared almost to assume the part of an apologist for the Congo State, referring to the "very high degree of a certain kind of administrative development," which had marked its rule. He was hopeful that the debate would have an influence upon the Congolese authorities and the Belgian people, who had a great regard for British opinion, but at the same time, while not prepared to condemn the Congo State, he assured the House that His Majesty's Government would consult with the co-signatory Powers both as to the monopoly system and the treatment of the natives. The Prime Minister, who followed, fully admitted the responsibility of the country, and declared that it was the duty of the Government, "acting with their colleagues and of course with the Government of the Congo Free State, to deal with the question which had been discussed."

The resolution, with the omission of the words which charged the Congo Government with having constantly violated its guarantees, was then accepted by Mr. Balfour on behalf of the Government, and this must, so far, be considered satisfactory.

It is noteworthy, however, that the *Spectator*, whose impartiality on the question is certainly above suspicion, considered that the result of the debate was disappointing, and in an article on the subject, after commenting on the weakness of Lord Cranborne's reply and the small hope of any improvement arising from a conference with the other Powers, remarked:—

"Even English statesmen seem to forget that if the black races are to be drilled into order by the 'irresistible strength of civilization' they become wards of the civilized Powers and must be treated as minors under the protection of the great Court of Appeal."

That the authorities of the Congo State are not indifferent to the importance which this question has now assumed in England is shown by the publication of a special *Bulletin Officiel*, which has been translated into English, the first sentence of which sufficiently explains the reasons for its issue:—

"The Government of the Independent State of the Congo does not disguise from itself the gravity and the violence of the criticisms of which it has latterly been the object, reproaching it with having, both in its dealings with the natives and by its economic régime, violated the General Act of the Berlin Conference to which it is represented that the State owes its existence."

This pamphlet is a defence of the policy of the State on both the counts mentioned, but its value as an answer to the charges of cruelty to the natives is very small, as the writer is content to enunciate the lofty principles by which the State professes to be guided in its native policy, and does not condescend to particulars, further than to admit that "acts of violence have unhappily been committed on the natives in the Congo, as generally throughout Africa," but these acts are said to be exceptional, and not, as the detractors allege, the consequence of a bad system of administration.

In regard to liberty of commerce, it is asserted that it is not restricted by any monopoly, and "everyone is free to sell or to buy all produce in

which the traffic is legitimate." The last part of this sentence modifies the first part somewhat materially, as the right of the State to appropriate unowned and vacant lands is defended by pointing to the similar practice which other Powers are said to pursue—France in French Congo, Germany and England in East Africa, and Portugal in Angola—and from this right follows the right to exploit its domain in its own interests. No other system, it is alleged, would have been possible, unless the domains had been abandoned to the first comer, which would have resulted in general insecurity for all.

The official apologist recalls the suppression of the slave trade in the Congo Territory, and boldly contends that the natives' condition has been improved "wherever he comes into contact with the European element," and that the State seeks "to promote the regeneration of the race by instilling into him a higher idea of the necessity of labour." The *Force Publique* is exclusively composed of regular troops, and "Irregular levies formed from undisciplined and savage elements do not exist"!

The pamphlet contains many general statements of a similar character, and closes by an appeal to "impartial opinion, which, basing its judgments on a calm and well reasoned examination of all the elements in the case, will appreciate the whole of the work in a spirit of justice."

The critics of the Congo State would, we imagine, ask nothing better than that the whole case should be fully submitted to and adjudicated upon by such a tribunal, if only judgment could be pronounced in accordance with the evidence, and that judgment enforced.

SLAVE TRADING IN MOROCCO.

A BRITISH official, who takes a great interest in the subject of slavery, writing to the Society recently from one of the coast towns of Morocco, gave the following interesting details as to the present position there:—

"I regret to say that at present very little can be done for any poor slave suffering from the cruelty of his or her owner by consular interference, but rather the reverse; the owner vents his spleen the more on the poor creature for attempting to fly from his power. The Moorish authorities are passive. Formerly the Sultan Moulay Hassan gave directions that when it was proven that any slave-owner had been guilty of excessive cruelty to the slave the Governor of the town was to insist that the slave should be sold and the creature should obtain another master. To continue this renewed orders must be sent by the Sultan to his Kaidas at the ports, which is really a boon to suffering slaves, and it would not be, I opine, a difficult matter to obtain from His Shereefian Majesty.

"The traffic continues as usual by slaves being brought up from the southern provinces. They are sold in the town privately—not publicly as formerly,—and the bulk of the trade takes place in the interior markets, where

they are bought chiefly by other traders for the northern ports and provinces. Some are bought by Arabs who live near the provincial markets, for domestic purposes. The trade certainly is on the decrease, the slave traders avoiding the ports as much as possible. The value of the slave is much less than it was in former years, and the supply is also decreasing."

PEMBA SLAVERY.

At the Yearly Meeting of the Society of Friends, the report of the Anti-Slavery Committee was read at the sitting on May 26th.

Mr. Theodore Burt, in the course of his address, said that the policy of our Government and of the Zanzibar Government was the abolition of slavery at some future date. The policy of this Society was that freedom should at once be granted to every man, woman, and child. They felt that they must uphold this conviction—they must stand up for entire and absolute emancipation from slavery, and nothing less would satisfy them. The present compensation price per slave was thirty rupees; it had gradually been reduced from eighty. As long as the master was compensated when the slave was freed, so long the slave had a commercial value. If compensation were done away, and the Arab master learned that his slave had no commercial value, then the entire system of slavery must break down. The contract system placed great difficulties in the way of the slaves coming forward and claiming their freedom. The missionaries had been labouring for a long time to secure their freedom, and then came up this idea of compelling the freed slaves before leaving the court to sign a contract to work for a certain master three days a week without any remuneration except the right of working certain waste ground. They had strongly opposed this from the beginning, and as far as he could see the whole system was absolutely wrong from an economical point of view, and unworkable both for the slaves and the masters. He believed the system to be worse than slavery itself. Under it no one is responsible for the slave; while he is held much more responsible for his own misbehaviour. Owing to the severity which is brought to bear on many of the freed slaves under this contract system, the slaves have not recently been coming forward for their freedom as they had been doing. He believed he was correct in saying that in six years only about five thousand slaves had been freed in Pemba. The condition of those still left in slavery was greatly improved. When a slave was freed he had to seek a new home, and consequently there had been a certain amount of vagrancy. But the condition of the island in this respect had now improved. The general opinion of the officials seemed to be that there were about 20,000 slaves still unfreed; but he thought there were less.

Before the conclusion of the meeting, Mr. E. Wright Brooks read a letter from Lord Lansdowne, in which he expressed sympathy with the desire of the

Society of Friends, that the process of emancipation should be completed "as rapidly as circumstances will permit."

In the last few words, said Mr. Brooks, they had the whole story of what they had been passing through in the last few years. He hoped that the abolitionist sentiment in the Society would not be watered down in this way. When the Pemba mission was established the slavery there was marked by the worst forms of cruelty and wickedness. They formerly heard of young women hung up by their heels and flogged almost to death; of a man chained to a tree for years. At that time the lives of the slaves were of no account to the masters, who could cut them down or shoot them. He was glad to know that this state of things had passed away. He was thankful for that, but he was not thankful for the condition of things now arrived at, for the contract system was worse than slavery.

SLAVERY ON THE COAST OF GUINEA.

AN important letter in the current number of the French Anti-Slavery Society's quarterly record calls attention to the still-existing slavery in the large region of West Africa known as the Guinea Coast. This includes the so-called Gold Coast, Ivory Coast, Dahomey and Benin, all of which were once known by the general name of the Slave Coast, from its being the regular resort of the merchants who traded in negro slaves for the New World. We are, therefore, in the opinion of the writer, Monseigneur Terrien, of the African Missions of Lyons, under a special obligation to these unhappy people, who for centuries have suffered at the hands of those who carried on the traffic in human flesh and blood.

"Slavery," he writes, "still reigns among these people, contrary to what is usually believed. These countries have, it is true, become the possessions partly of England (the Gold Coast and Benin) and of France (Ivory Coast and Dahomey). Officially, slavery no longer exists, but, in reality, except in the stations where the European governors reside, it is found everywhere. . . . In the places where European Governments exercise influence, if there are no longer public markets for the sale of slaves, their sale is, none the less, readily carried on. As soon as we get away from the coast, we come upon all the old practices of slavery and human sacrifice."

Monseigneur Terrien vigorously combats the notion that slavery in Guinea is, as has been stated, a relatively mild and tolerable institution. It has always been the custom in these countries to hold slaves, and slaves have always been ruled with a rod of iron; the master never thinks that his slave can expect any other treatment; irons, imprisonment, and savage floggings are his constant portion. If he attempts to escape, he has to live and work in chains. The slave is ever at the mercy of his master, and has nothing—his wife, his children, or his own body—that he can call his own. "Such," says M. Terrien, "are the *douceurs* of domestic slavery in Upper Guinea. What is it then in the interior, far from European influence?" Of this, and of the slave-trade, the writer undertakes to speak in more detail in a future article.

As regards means of remedying this giant evil of slavery, M. Terrien names several. The first which he mentions is the extension of Christianity, for the

Mohammedans are gaining ground, and among Mohammedan negroes slavery is the habitual practice.

Another method is the formation of industrial settlements of escaped slaves who are trained to work, especially on the land; the French Anti-Slavery Society has especially favoured this system of establishing *villages de liberté*, which are constantly formed under their auspices; orphanages of freedom are also found useful, where children are brought up so as to live afterwards the lives of free men. Monseigneur Terrien does not recommend the practice of buying slaves in the markets in order to form free settlements, for experience has, he says, shown that slaves so ransomed almost always turn out badly. The missionaries in the region in question have restricted themselves for many years to helping the slave to redeem himself; the process is slower, but the man learns the value of freedom which it has cost him something to win.

DEATH OF A BRITISH SLAVE.

As the abolition of slavery in the United States, by a stroke of Abraham Lincoln's pen, took place scarcely 40 years ago, there must still exist thousands of persons in America who were born into slavery, and the death of any of these, unless specially celebrated, would naturally pass unrecorded. It is very seldom, however, that one notices the death of a coloured person who was born a slave under the British flag. Such an event, however, has taken place at Hampstead, where a good old female servant, Ann E. Styles, who had lived in the same family for 64 years, recently passed away. This woman, who was remarkable for her devotion and heroic strength of character, was born in Jamaica in the year 1823 as a slave under the British flag, and was therefore 11 years old when set free by the Abolition Act of 1834. It was about four years after that event that she entered the service of an English lady in Jamaica as nurse, and soon afterwards she came to England with her mistress, with whom, and afterwards with her son and daughter, she remained until her death a few months ago. A bright example amongst those to whom will be said, "Well done, good and faithful servant."—C. H. A.

Obituary.

THE Anti-Slavery Society of France lost a highly valued officer by the death in April of M. ANTONIN LEFÈVRE-PONTALIS, its General Secretary for many years past. M. Lefèvre-Pontalis was a member of the Institute, and sat in the Chamber of Deputies during several Parliaments; he was also the author of notable works on historical and political subjects. M. Lefèvre-Pontalis was one of the first members of the Anti-Slavery Society which was founded by Cardinal Lavigerie in 1888, and became a continuous worker in its cause. He was among the chief organizers of the two Anti-Slavery Congresses which were held in Paris in 1890 and 1900, and his courtesy and hospitality on those occasions will be fresh in the memories of those who were present as representatives of other Societies.